

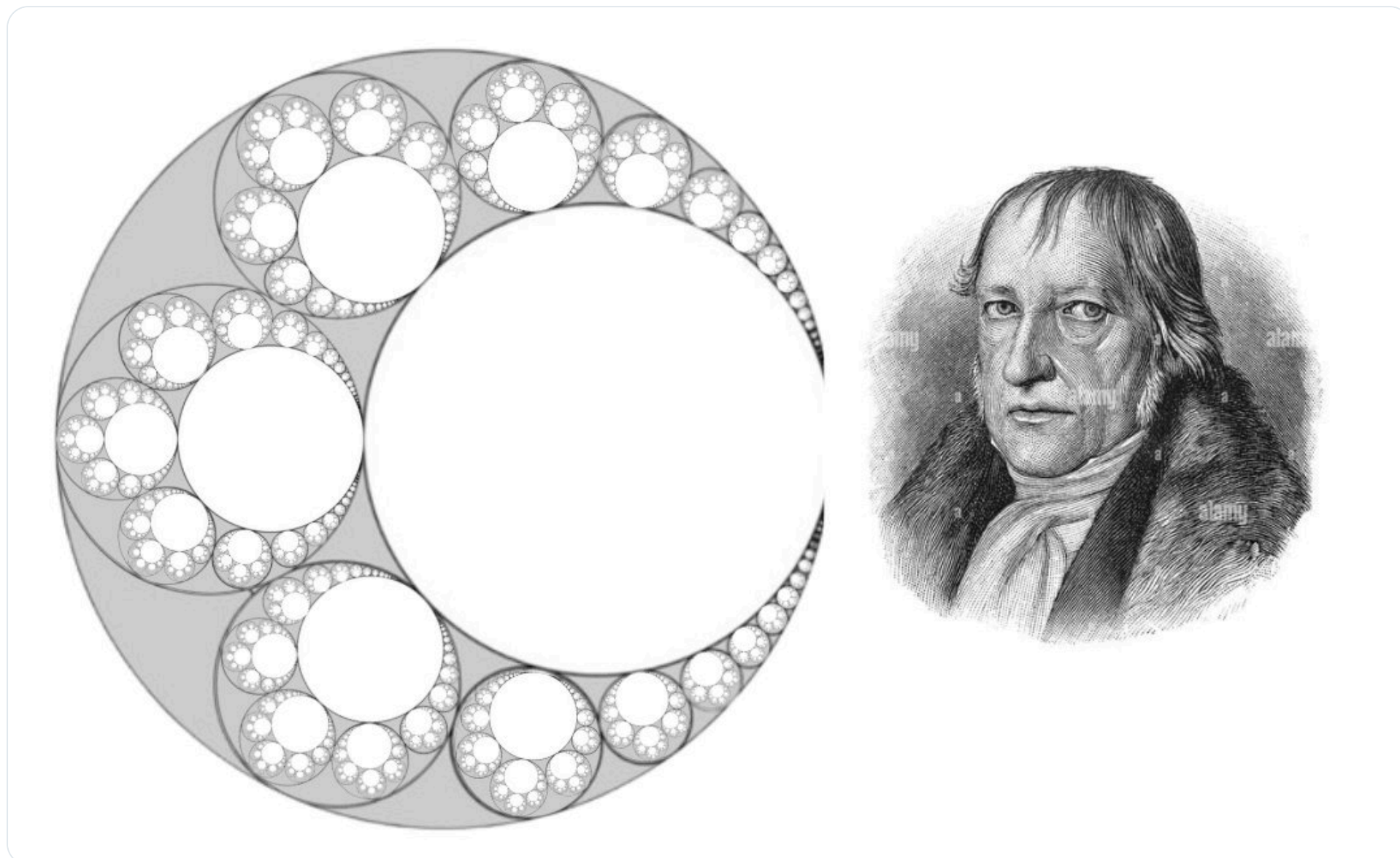
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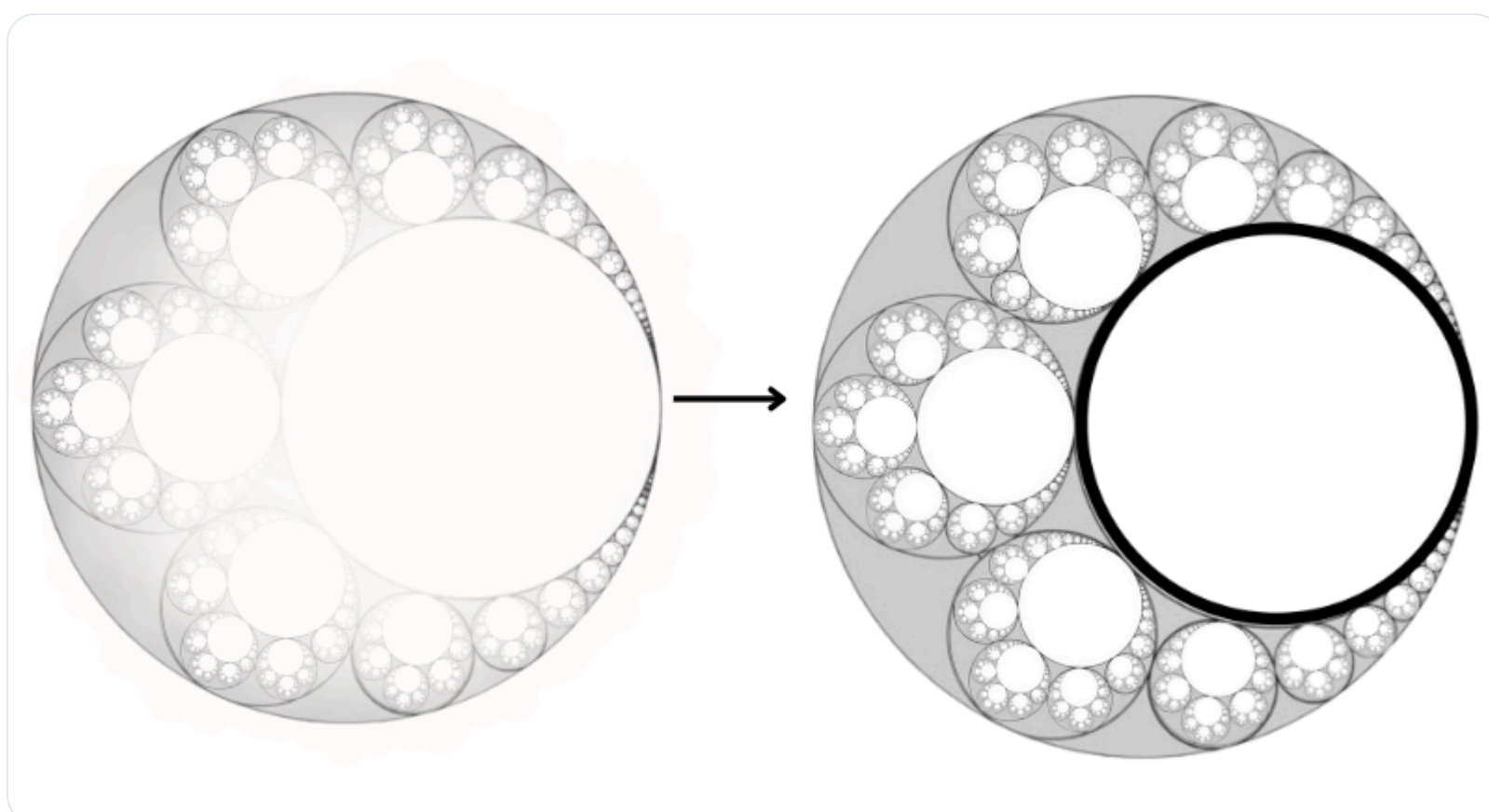
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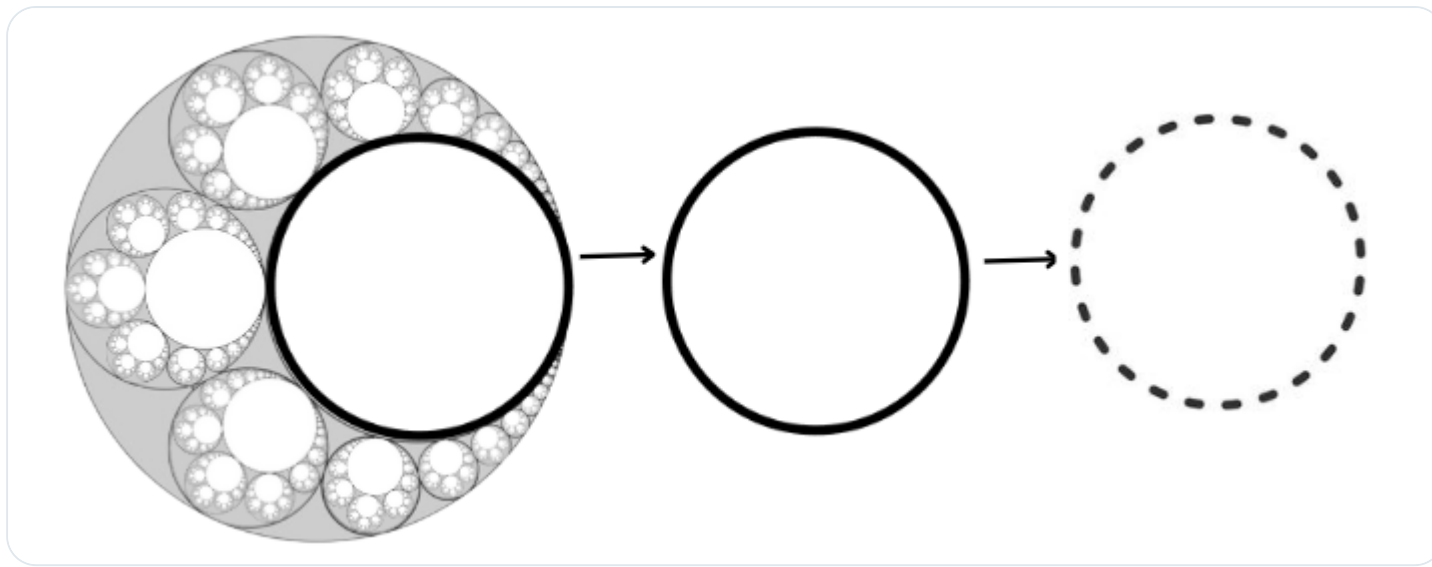
I've been looking at this concept-image I've made based on the Pappus chain for quite some days now and I think it is the best possible way to represent Hegel's system in a single object. I can outline what each of the elements correlates to - 🧵



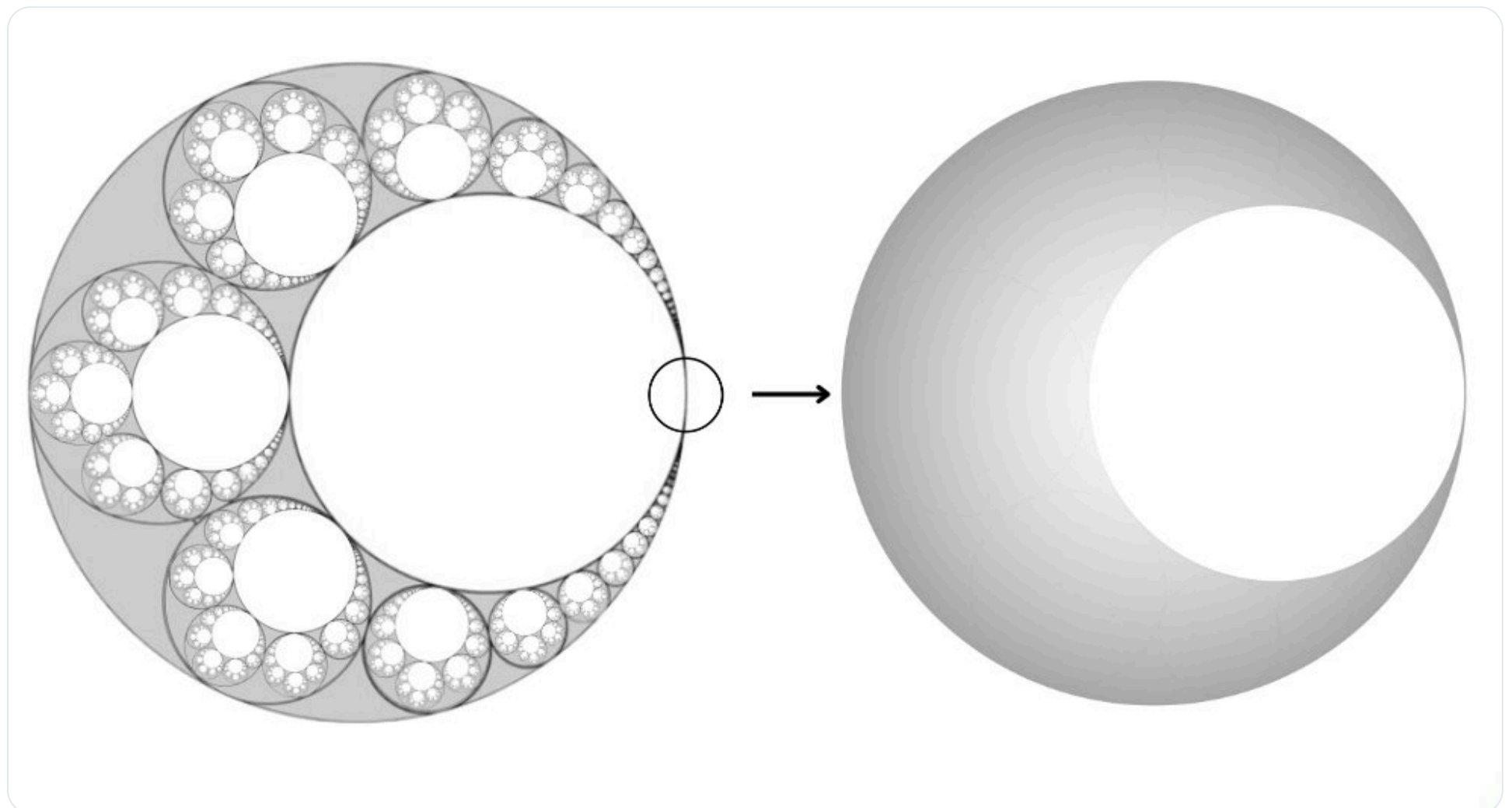
At the start of the investigation of the figure (or the unified mind/reality), everything is blurry and we do not know what we are dealing with (left). But with the clarification of the first step, we can focus on the immediate element (right).



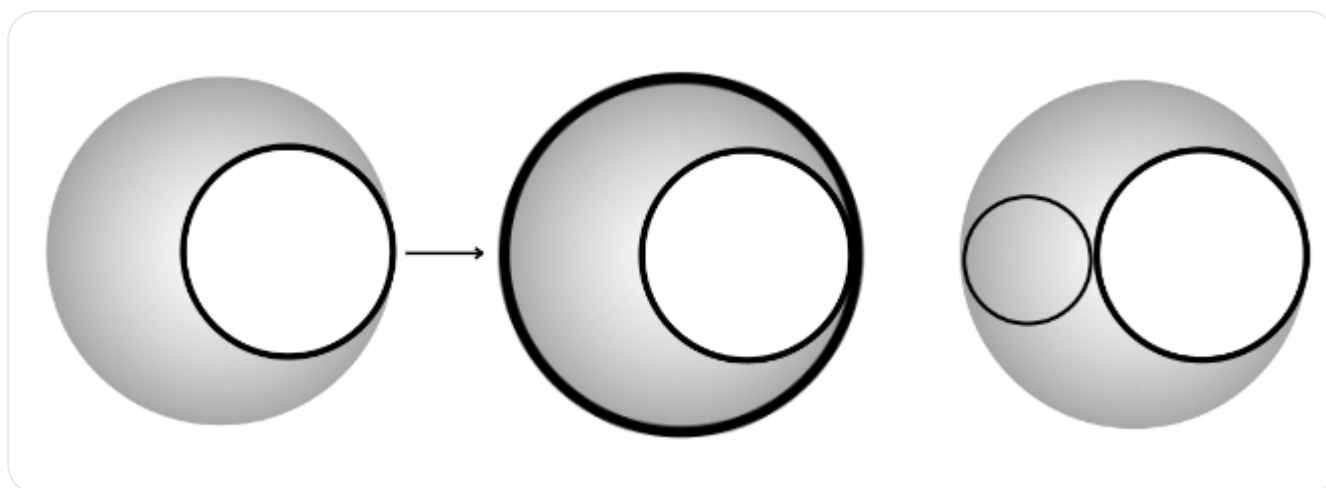
Of course, this element is Being proper. At the start, it is completely pure. But then, removing all the excesses attached to it, Being is reduced to Nothing.



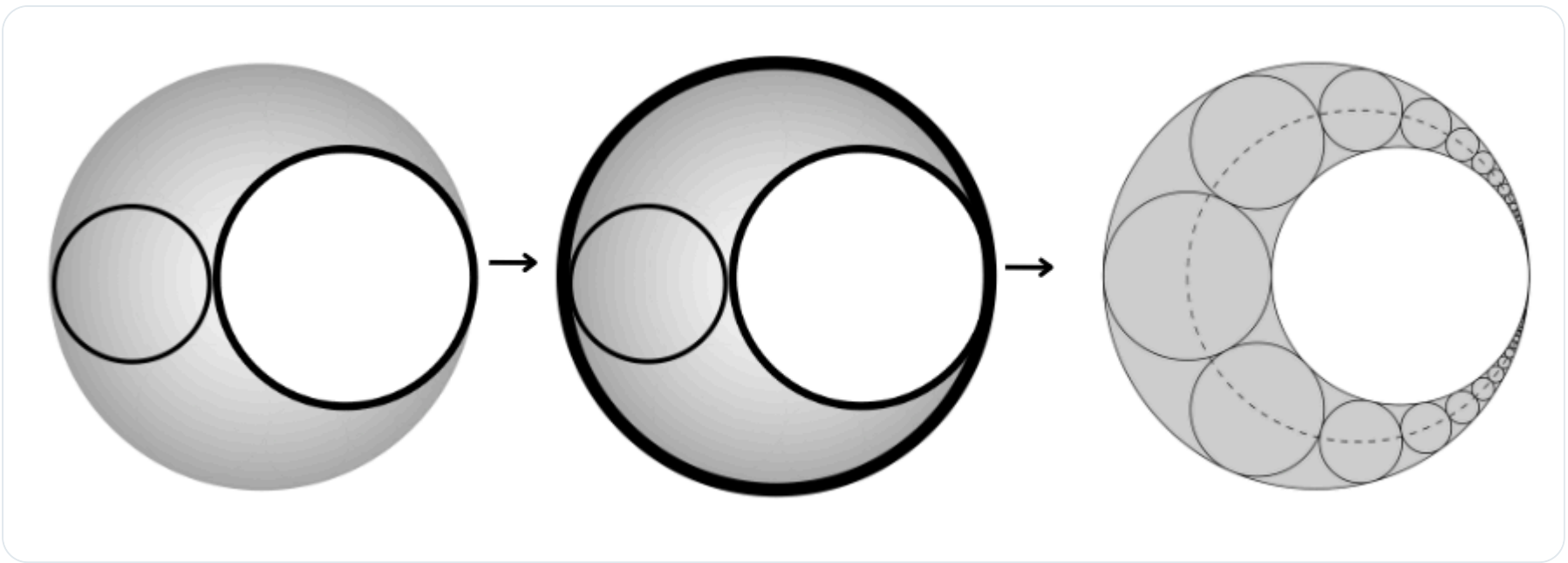
This nothingness and indeterminacy is included in the concept of Being itself and forms the "dissolution point" of the system. The movement from being and nothing generates the crescent proper of Becoming. It is the context in which the original circle can even exist.



This determinate form (crescent) leads to the formation of the determinate being - a true stable being in the flux of becoming. But this determinacy is only due to being's own reality in the flux. Thus, self-relation begins.

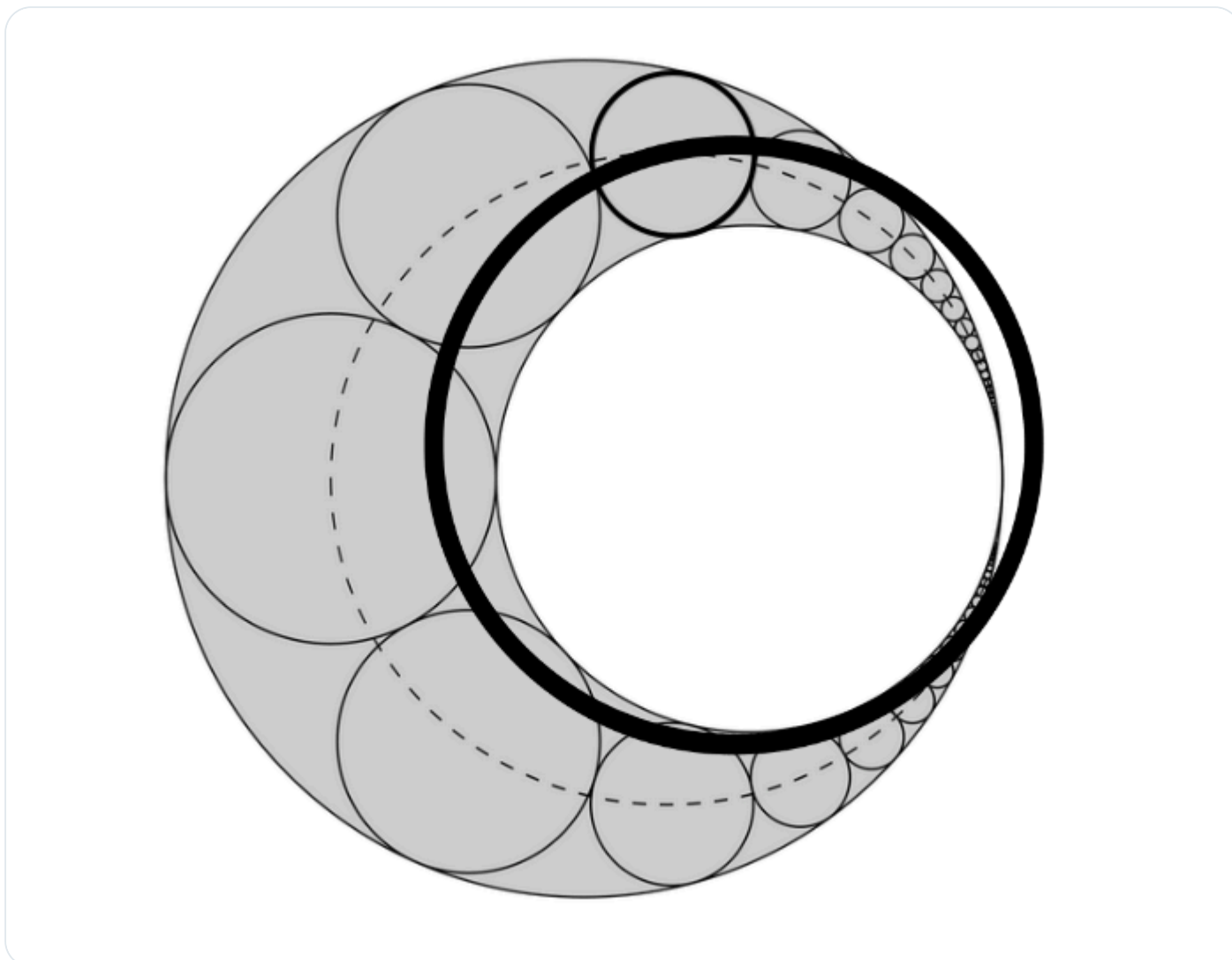


This leads to a relation between something and other and both only acquire their determinacy in the other. However, this process quickly extends to infinity as self-relation is implicitly infinite.



This movement is essentially what generates the one and the many. But if you notice, each circle has a specific radius. Thus, this generates quantity proper. The specificity of the relation between quantity (the many circles) and quality (their radius) defines essence.

Essence is the negative reflection of any given being. In mathematical terms, it is the ratio between the radius of the two circles. In the image, it is:



If you notice, there is an asymmetry between the circle "posited" by the smaller circle I chose and the "actual" ratio of the infinite many circles together in relation to being. This asymmetry leads to the law of appearance; nothing is what it seems.

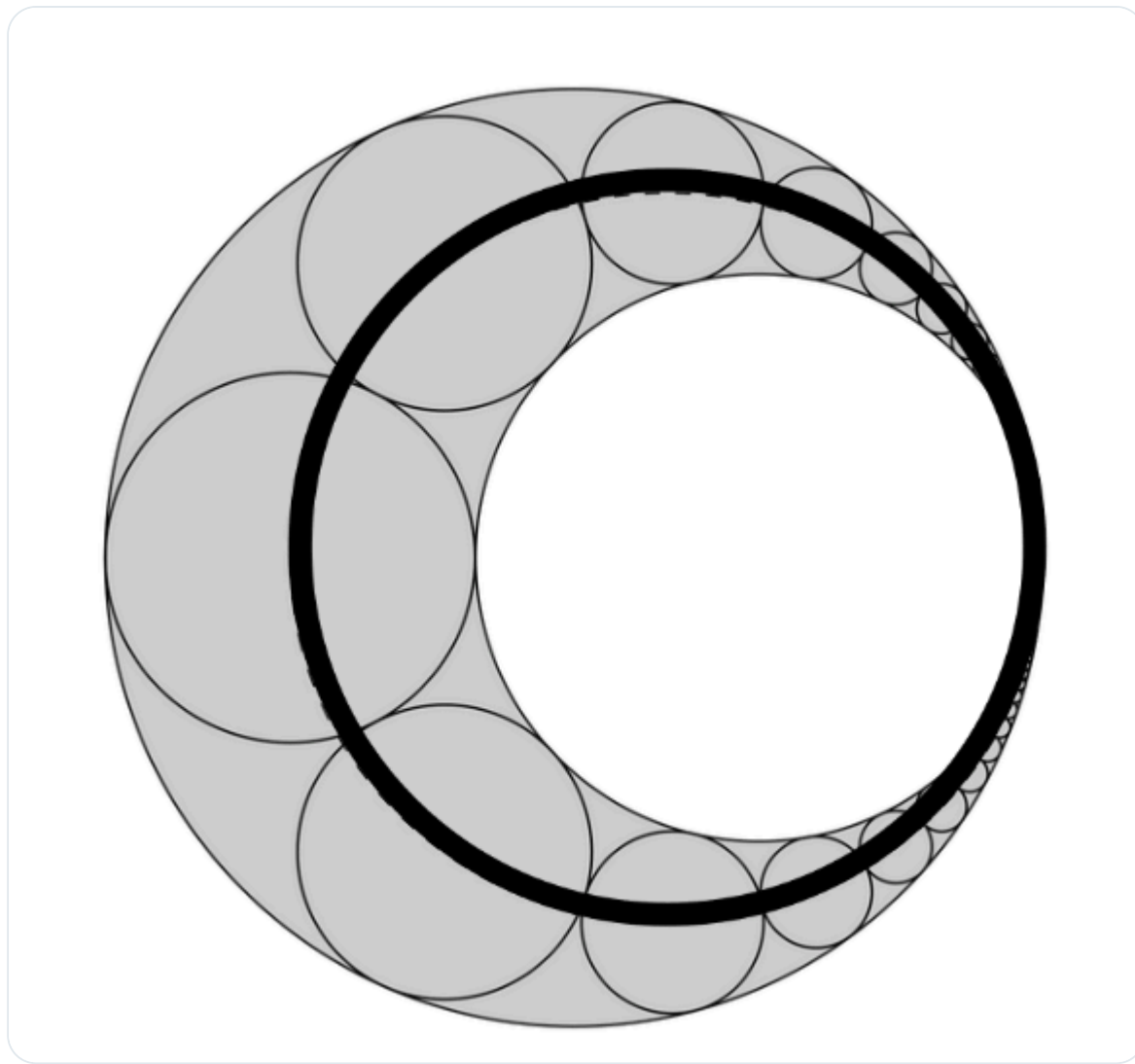
Here, a very dangerous error presents itself: the thing-in-itself; the forever elusive and unattainable mediation. But this error is merely an illusion that happens if you extend the ratios linearly. But as we know, reality is always already unified.

Thus, once you arrive at contradiction, it is actually the moment reality is already resolved, not the moment where you have to give up and extend totality linearly. Thinking the particular as a mere potential linear totality is a pure metaphysical error.

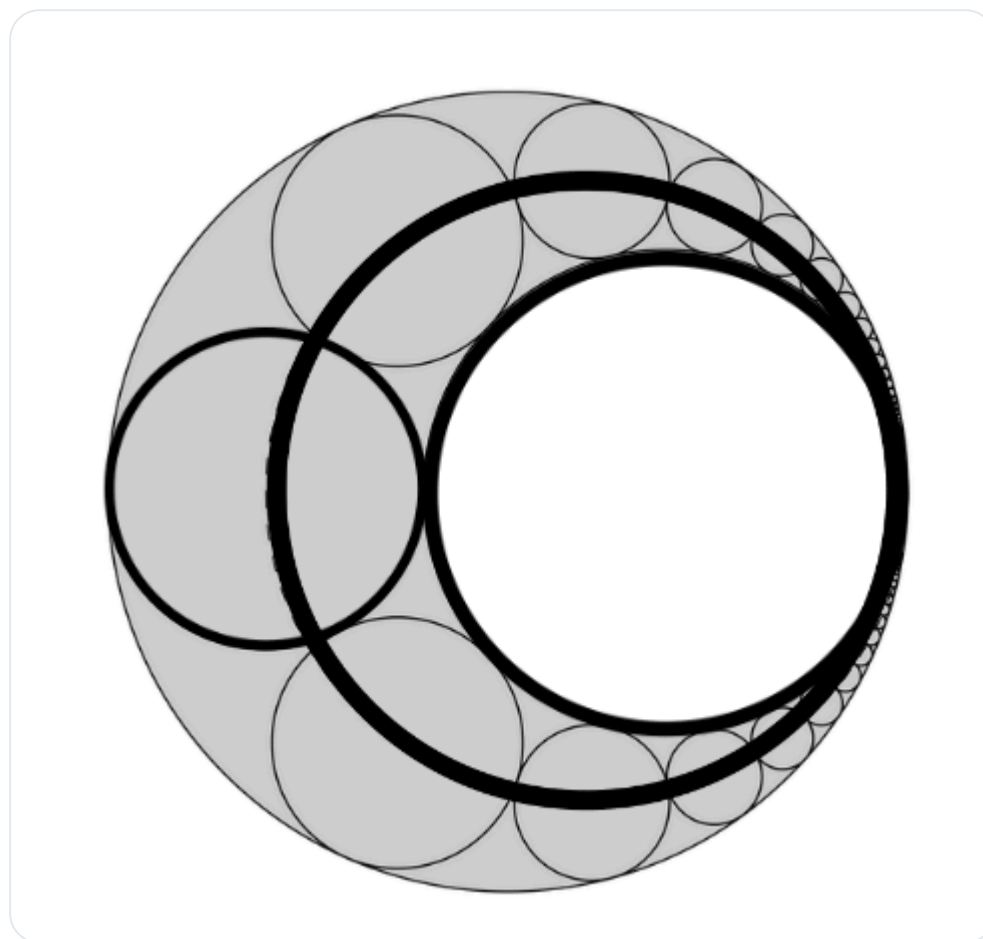
The very concept of particularity implies the universal is already grasped and that it has returned to its own particular.

Hence, recognising that the "error" of appearance itself has a specific form (i.e depends on the average of all the real "errors"), we move from appearance to actuality. The shape of actuality is:





Further on essence; the encounter of the grey circles with the white circle defines contradiction proper. The "real" contradiction is the contradiction between the biggest grey circle with the white circle, which ratio's directly coincides with actuality.

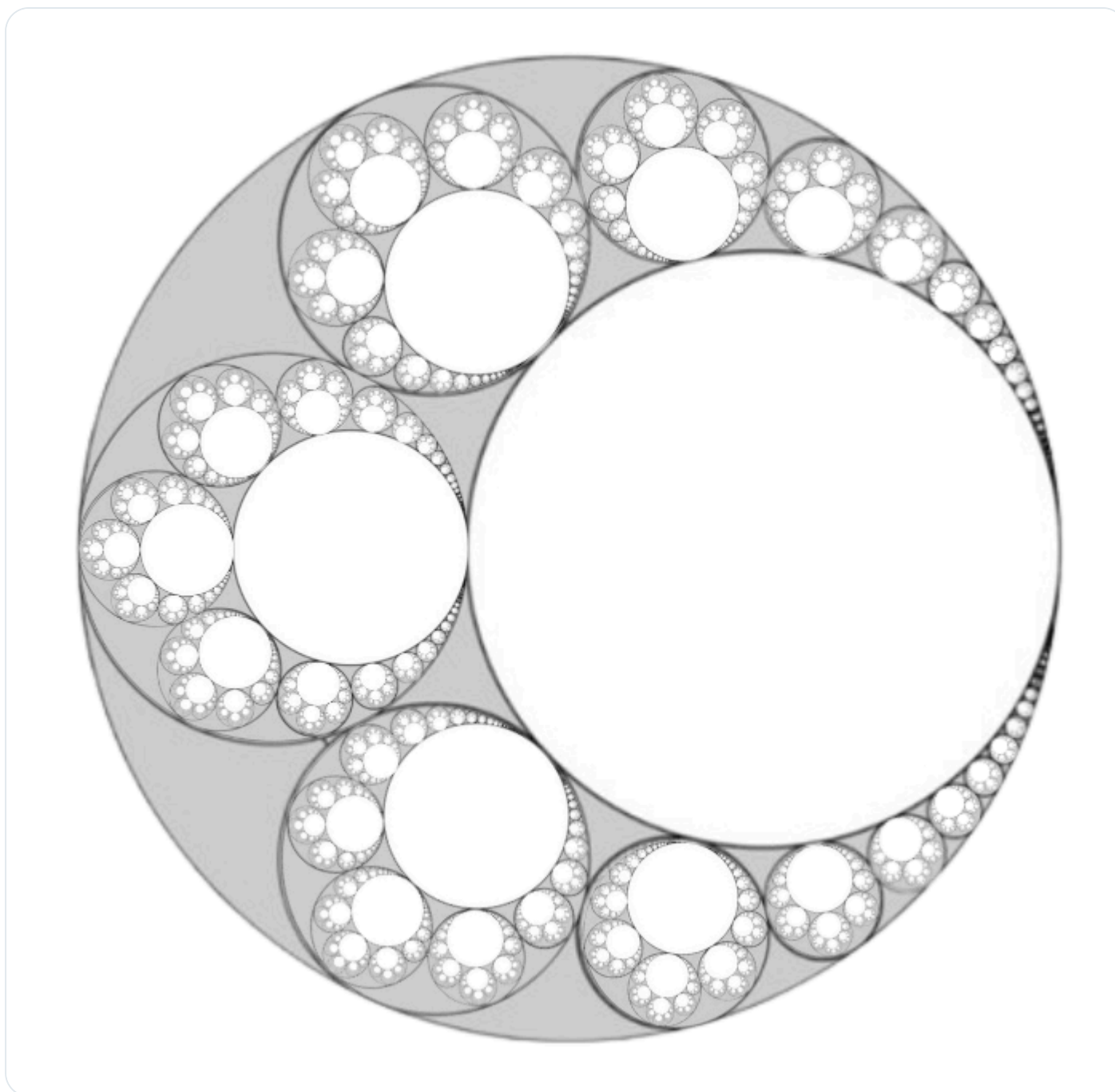


The third circle between the two circles here defines the true "sublation", i.e, the determinate relation of a contradiction.

Actuality's relation to the previous ratios and to itself defines the relations between possibility and necessity. This marks the end of the doctrine of essence (I am going fast but this is just an off-the-top exposition).

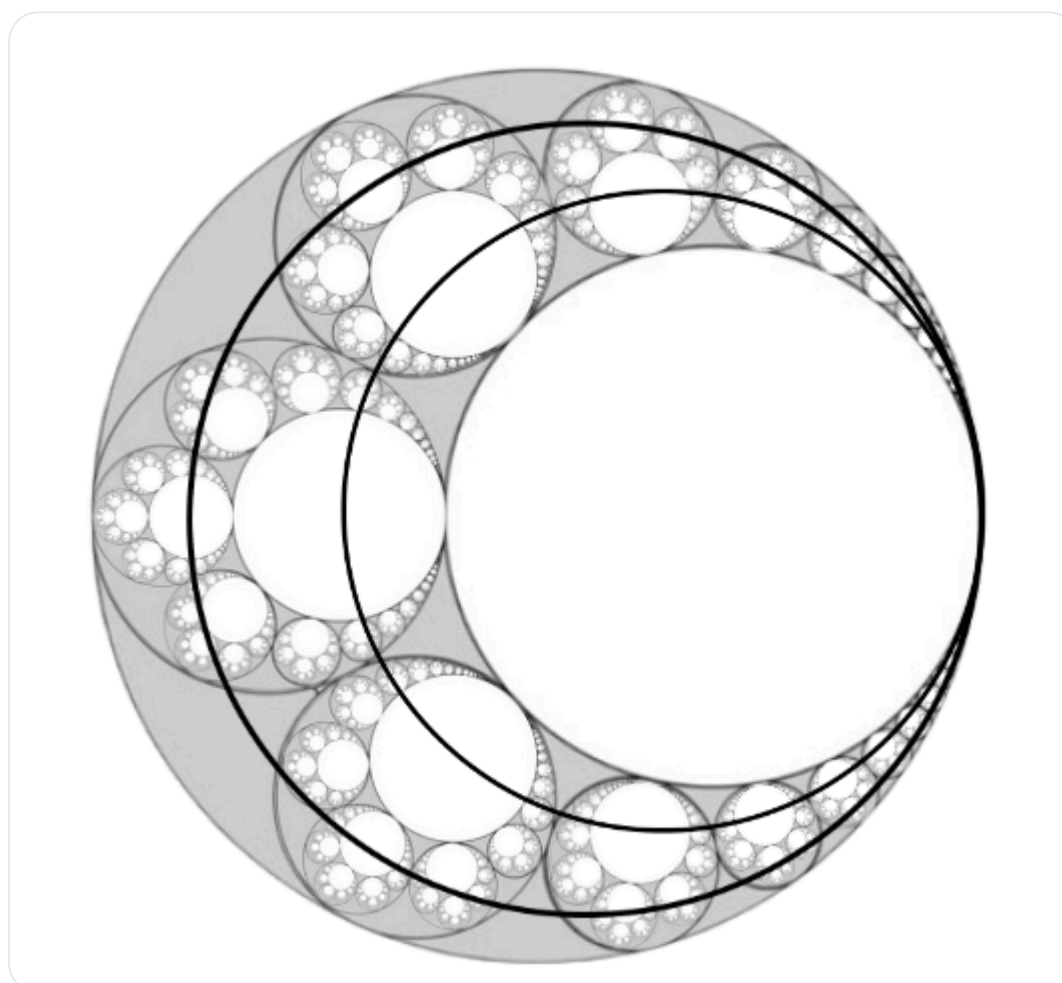
The transition to the doctrine of the concept is simply the unity of the doctrine of being (which ended at measure/specific quantity) and essence (which ended at the absolute relation of actuality).

Since the posited (grey circle) and the positing (white circle) are actually the same process and each presupposes the other, each can be said to fully contain the other. This looks something like this:



Now, think of every "many" moving around the white circles and the white circles turning around themselves. This is how Hegel thinks of reality. There's no other possible system or method for him. The interesting thing is that Plato also held the same view with his Divided Line.

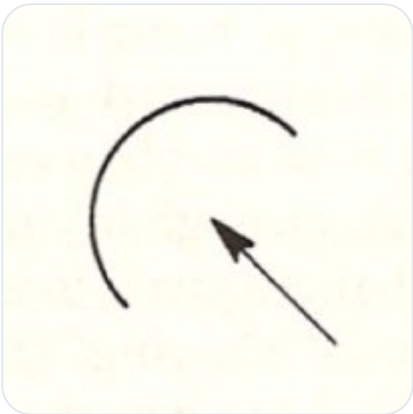
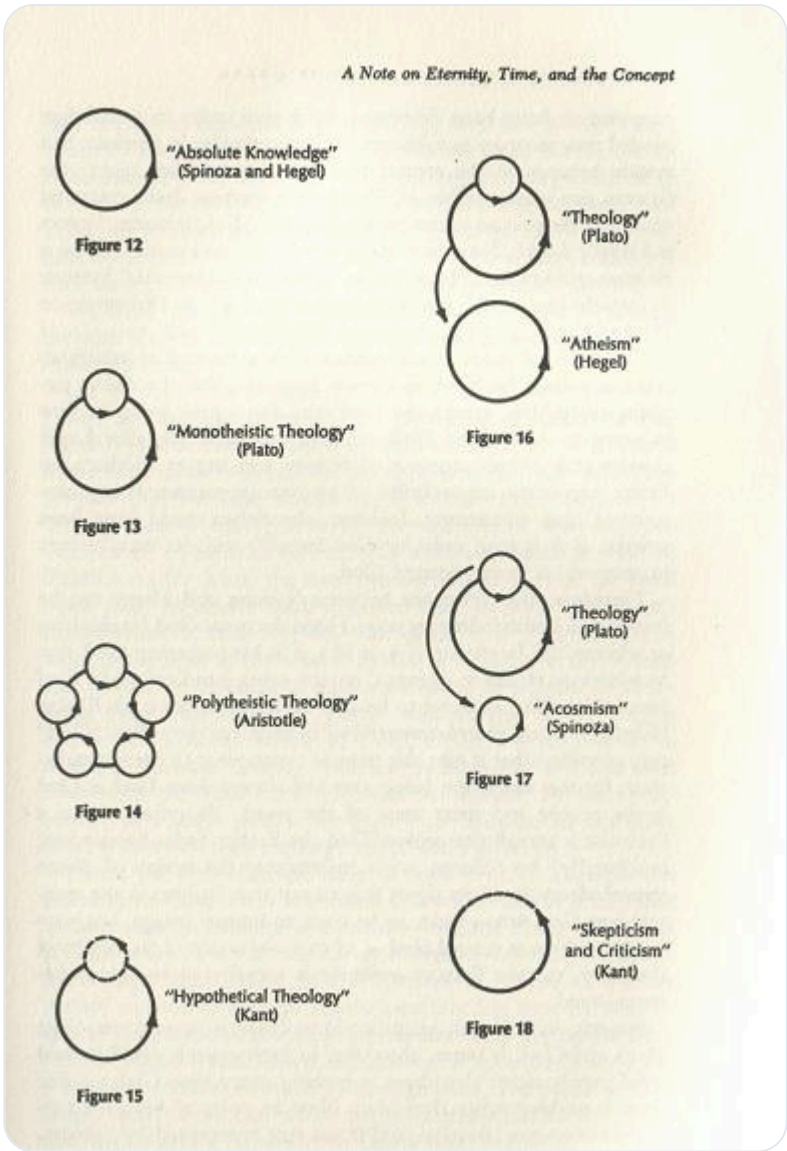
Analyzing the figure, we can establish links between the circles; links which become more and more explicit with the movement of the figure (process of science). This is teleology proper. Teleology is thus radically retroactive (refuting both telos anti-telos thinkers).



Establishing the proper links between all these moving parts defines what Hegel calls the proper judgement. The absolute Idea and Method is simply the unity of concept from immediacy (white) to mediation (grey) and finally immediate self-mediation (white in grey, grey in white).

Metaphysical error and being "pre-critical" for Hegel is applying categories outside their concept (the specific relation they are embedded within, their specific dialectic).

This is a short exposition of the immediate idea I had on this subject. I will probably turn this into a more rigorous article. But for a sanity-check, here are Kojève's and Heidegger's drawings of ontological systems:



Notice the similarity with what I have presented here.

Finally, if you ever hear any Kantian say that only Kant can redeem Leibniz, tell him that only HEGEL can do so! His vindication is only possible when the Monad is split within itself (contradictory).

(also tell Kantbot I've nuked his entire system)

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